

Courteous Reader,

If these Arguments are so weak and frivolous,
that you judge it not worth laying out so small
a matter of Money, notwithstanding you are
wellcome to read it *gratis*; only desired not to
demand it, in order to return it in an hour.

A NEW
LETTER, ⁷⁶

TO ALL

Drunkards, Whoremongers, Thieves,
Disobedience to Parents, Swear-
ers, Liers, &c.

Containing a Serious and Earnest
EXHORTATION,
THAT

They would forsake their *Evil Ways*.

SHEWING ALSO,

How many Inconveniencies the Practice of
these Vices brings upon them, as impairment of good
Name, destruction of Health, ruin in Estate, making
themselves worse than Beasts; rendring themselves
Clowns and Fools, and odious to God and all good
Men, bringing themselves to untimely Ends, and ma-
ny more Inconveniencies; but, what is worst of all,
ruin both of Soul and Body in the World to come,
unless repented of.

*To which is added, Some Rules how to lay the Founda-
tion of Repentance aright, and how, by the
Grace of God, to perfect the same.*

With Exhortations to put all in Practice.

By J. F.

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To all Drunkards, Disobedient to
Parents, Whoremongers, Thieves,
Swearers, Lyers, &c.

THE Grace of our Lord Jesus Christ, dearly beloved Son of God, who was manifest in the flesh, and who suffered such dolorous pangs upon the Cross, on purpose that sinners might find remission through his Blood; that Grace and Mercy light upon you abundantly, and reclaim you from all such sins, and from every evil way.

My Brethren, what pity it is? nay further, what shame it is? That men who profess so holy a Religion, should live such monstrous wicked lives?

You who profess the best of Religions, do produce the worst of lives, and render your selves worse than Men of the worst Profession.

But this is not all. For,

In many things you render your selves more vile than the vilest of Beasts.

And now I earnestly exhort you, that you would diligently and reverently hear, what God himself says unto you out of his Word, which is his revealed Will unto us.

Why it says plainly, *You shall not inherit the Kingdom of God.*

Look into 1 Cor. 6. 9, 10. and there you will find that terrible Word directly pointing you out, and which (if your Hearts were not as the Adamant

(5)
stone) should strike you into horrible Amazement.

For thus it says, ver. 9. Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor effeminate, nor abusers of themselves with mankind.

Ver. 10. Nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God.

Again, Gal. 5. 19, 20, 21.

Ver. 19. Now the works of the flesh are manifest which are these, Adultery, Fornication, Uncleanness, Lasciviousness.

Ver. 20. Idolatry, Witchcraft, Hatred, Variations, Emulations, Wrath, Strife, Sedition, Heresies.

Ver. 21. Envy, Murders, Drunkenness, Revelling, and such like; of which I tell you before, have told you in times past, that they that do such things shall not inherit the Kingdom of God.

Where I pray you seriously consider what is said.

And first of all, the Apostle expostulates with them thus, Know ye not?

And what is it he inquires if they knew not? why it is, That

The unrighteous shall not inherit the Kingdom of God.
Form whence I do infer.

That they were not ignorant, that the committing such sins (unless repented of) was damnation, by his writing to them, Know ye, and as it were in an angry Tone too.

And now I beseech you bear with me, although I apply it nearer, and I pray God for his Son.

s-Christ's sake, that what I am now writing you, may have its desired effect.

And to the end it may,

I pray you seriously to consider and examine yourselves, as though you were to appear before God this very moment, even before you could have time to read two lines, these four following particulars :

First, Whether of these Mens case be not your case? whether you can safely and confidently tell God, (if you were to breath no more till you were to appear before him) that you did not know that the unrighteous shall inherit the Kingdom of Heaven? I doubt not : I take it for granted, that most of you know it well enough, only I rather believe, that your Hearts are dead in sin, and so you do not consider it.

Secondly, Consider whether or no in your own Judgement, that that servant that knows his Lords will, and does not do it, doth not deserve to be beat with many stripes?

Thirdly, Consider if you were now at the Tribunal of God, if you could alledge any thing in excuse for your sins, that may in any probability bring you off; considering also, that you were not ignorant that you were not to have done them?

Fourthly, Consider whether you are able to bear the wrath that shall be poured out on you for these sins?

In the next place, the Apostle exhorts them not to be mistaken, saying, Be not deceived, & then he firmly affirms, that neither Fornicators, nor Idolaters, nor Adulterers, &c. shall inherit the Kingdom

Oh that the serious consideration of these things might make you walk circumspectly ! Oh that I could tell what to write to make you leave off these things ! that I could terrifie you, or rather, that I could win you by love from them ; and that I may, I will write something concerning each sin in particular ; and I earnestly beg your diligent attention to my Advice, though a poor weak frail Creature.

And first concerning Drunkenness.

I beseech you so many as are addicted to this Vice, consider, that you render your selves Beasts, so far are you from being Men, but much more Christians.

A Man differs from a Beast, in that he is endued with Reason ; but when that is depraved with Drink, pray what is he then ?

Secondly, You are worse than Beasts ; a Beast may rise in Judgment against you and condemn you, for an Ox or Ass, turn him to ever so much Meat or Drink, and he shall not Eat or Drink to any intemperance : now you that are indued with Reason how will you answer that ?

Thirdly, you become a Fool and a laughing Stock ; for how many, (even his own company too) deride a Man in Drink.

And here I will take occasion to reprove all those, of what degree soever, that delight to make Men Drunk, and care not what trouble they are at, or what money they spend, so they do but do it : This is the very Picture of the Devil.

Is it not sufficient, that you have your own sin

to answer for, but that you must draw upon you
 ether Mens also? *I pray* God you get well off of
 your own. *I pray* refrain from such impiety.
 How much better were it to give that money to the
 Poor, & so lay up for your selves *Treasure in Hea-*
ven, than thus to purchase a Place with it in Hell?

Fourthly, You bring your selves into disgrace;
 for unless it be your own mad Crew, no body else
 esteems you. A Drunkard is a Clown, and his
 practice is rude and ill bred, not agreeable to
 that good Manners that is used in Conversation.

For if a drunken Man were to go make a Visit
 with Company, would not his Company be
 ashamed of him? Yes they would, though per-
 haps they could not in Civility get rid of him: Or
 if a Man were at a Feast, or at a publick Assembly
 either of Church or State, and were Drunk; is
 this good Manners? Why then as *I* said before,
 a Drunkard is a rude, ill-bred Clown.

Fifthly, You bring Sicknes on your selves;
 How many hereby have destroyed their Healths!
 Those good Creatures which we ought to receive
 with thanksgiving, are basely abused to the dis-
 honour of God, and the destruction of our selves.

Sixthly, You ruin your Estates, what it may
 your Parents have painfully got; and in get-
 ting it too, may be, have done many good
 Works; you use it to bear your Charges on the
 way to Hell, and it may be use great endeavours,
 that it may last to your Journeys end, Men that
 perhaps are void of the grace of God, yet com-
 mon Frugality teaches them other things.

Seventhly,

Seventhly, That which is worst of all, You destroy your Souls; for be not deceived, you shall not inherit the Kingdom of God. For nothing that doth not bear his Image shall come there, and I am sure, to be Drunk doth not. It is a ugly deformed Image, the very Image of the Devil. A Father cannot assume a better humane shape for the Devil than these two, to wit, a drunken Man, and a malicious furious Man. A Whoremonger, or any thing else, will not make him so bad a Picture; besides it is an inlet to many other sins.

I pray God incline you to leave it.

And now a word or two to all disobedient to Parents.

Though I am very brief, pray give never the less heed to it; but rather it being short, you may with more ease remember it, and put it into practice.

You find it commanded not only from God by Men, which is Authority enough for it, but by his own mouth in the Mount saying, *Exod. 20. 12. Honour thy Father and Mother, that thy days be long in the Land, the Lord thy God giveth thee.*

In these words, *Honour thy Father and thy Mother*, the Duty is positively commanded; and for thy encouragement Length of Days is promised thee; and no doubt but all prosperity shall attend thee,

But on the other hand, it is as positive in God's Word that thou shalt be miserably cursed; for it says, *Cursed be he that despiseth his Father and Mother*; wherefore look to it, for God's Word is as certainly true as himself is true, who is Truth it self.

And now concerning Fornication and Uncleanness, which ought not to be named, much more practised among Christians. Your Bodies ought to be the Temple of the Holy Ghost and not joyned to an Harlot.

If it were well considered, it were enough to consider the weight of that punishment God sends for this sin. To particularize in any of those numerous and dolorous tortures, would hardly be modest. If a Man were to apply himself to one who hath endured it, he may no doubt, receive so good an Exhortation, as not to engage therein, except he hap to light on a very Monster in Impudence and Villany.

But a further inconveniency is, it bastes the Reputation, so tender whereof are many, that they would willingly suffer much more so they could but conceal it.

and oh that all Men, would have such that as this, and her Debauchery, in much more derision, that they might be encouraged to act it.

Paul advises, 1 Cor. 5. 11. *Not to keep Company with an one, no, not to Eat.*

and how in the next Chapter doth he argue and exhort from

Cor 6. 15, 16, 17, 18, 19, 20. where he says, ver. 15.

Know ye not that your Bodies are Members of Christ? I doubt

out many flatter your selves ye are Members of Christ,

which cannot be: He then proceeds, *Shall I then take the Mem-*

bers of Christ, and make them the Members of a Harlot? God

forbid. Here you may see, to do it is a horrible wickedness;

it cuts you off from being united to Christ.

Then it follows ver. 16. *What, know ye not that he that is join-*

ed to a Harlot, is one Body? For two saith he, *shall be one flesh.*

Ver. 17. *But he that is joined to the Lord, is one Spirit.*

Then ver. 18. he exhorts, saying, *Flee Fornication;* and

for many reasons; which follow to the end of the Chap.

which ought to be great Motives to you: The first of

which is, Every sin that a Man doth is without the Body;

he that commits Fornication, sins against his own Body.

Ver. 19. *What, know ye not that your Body is the Temple*

of the Holy Ghost which is in you, which ye have of God, and

are not your own?

Ver. 20. *For ye are bought with a Price, therefore glorifie*

in your Body, and your Spirit, which are God's.

Consider what little has been said; I might have been

longer, as to set down, that sin also destroys your Estate,

and more Inconveniencies; but I study to be Brief, and the

Lord incline you to learn to possess your Bodies in Sanctifica-

tion and Honour, not as the Heathen which know not God,

but as Christians: And as you profess that holy Name, so I

beseech you walk worthy of that holy Calling, free from spot

and defilement here, that you may be made meet to enter

into that pure and undefiled place hereafter, into which

no unclean thing shall enter.

Come I now to Swearers, that belch out and dart up Oaths

against Heaven; but in effect, pull down a Curse upon

themselves from Heaven.

It is madness and folly; For,

It is disgraceful and ill-manners, as I said before of a Drunkard, so I may say of this too, were you at a Visit, and there Swear, and Curse, and Ban, in common Discourse, (if they were sober People) would they not think you to be mad and ill-bred? Or an Assembly, or in any other Company that loves Sobriety, is it not despicable? But in conversing with your own Hellish Crew, nothing is more glorious; a goodly glorying indeed: or which ought rather to be your shame.

It is most unaccountable also. For,

A Whoremonger may alledge, he was drawn away by Delight, (though when he has done, it will not excuse him) but the Swearer, what can he say? The Drunkard may say, the Delight of Taste entic'd him and prevail'd; the Worldling may say, the Desire of Riches overcame him; the ambitious Man may alledge, the golden Bait of Honour: But the Swearer can plead no excuse.

He does it, because he will be like the Devil. He must not expect Mercy at the Bar of God, nor indeed so much as crave it, but go to Hell directly from thence. For if these Men fall short of Mercy there, how much more shall he?

Furthermore, it is monstrous wicked:

It is the very Language of Hell: Hell abounds with it: It is full of Cursings and Execrations for very Torture and Pain: those that delight in it here, shall have enough of it hereafter: there is no praising God, but blaspheming there.

The Tongue was made to praise God.

To celebrate and shew forth God's great Wisdom in his Works, in so wisely contriving and making them: and when made, so wisely ordering and disposing them, and not to Blaspheme and Dishonour him.

Secondly, The Tongue was made to Praise God for his great and Almighty Power after they were so wisely contrived and ordered, that it was able so powerfully to make and sustain them.

But above all, abundantly, we ought to Praise God for his goodness and mercy: God's goodness to us, claims a double Portion of Praise: His goodness in so plentifully seeding both Man and Beast. But above all, abundantly, his goodness in the Redemption of the World by our Lord Jesus Christ.

means of Grace, and hope of Glory we have in him, and through him, of which the Swearer shall never taste, unless he leave that practice.

If foolish Jeſting (which is not altogether ſo illegal) be not convenient, but rather giving Thanks : how inconvenient is Swearing ? Here is abundant matter of Praise, but no obligation to Blaſpheme ſo Wiſe, ſo Powerful ; but above all, ſo good a God.

I verily believe, that if God in the Creation had given to the Beaſt the uſe of the Tongue, that they would not ſo uſe it and abuſe it.

And now with reſpect to Thieves :

Thoſe that are ſo monſtrouſly wicked, as to become Highway-men, Houſe-breakers, Pick-pockets, &c.

I rather pray for them, than offer them any Exhortation : for it is much if it be not in vain.

Oh ! that God by his holy Spirit infused into them, would turn their Hearts from Darkneſs to Light, and from this power of Satan to God ; that thoſe that are now hurtful and injurious to their Neighbours, not only in their Goods, but many times in their Lives, might ſee the Error of their Ways, and now become ſociable Creatures ; and learn to do to all Men as they would they ſhould do to them. That it would pleaſe God for the ſake of Jeſus Chriſt, to reclaim them from their Luſt, the ſatisfying whereof induces them to act ſuch Injuſtices and Cruelties, that he that hath ſtole, may ſteal no more, but rather live honeſtly, that they may have ſomething to give them that need, and ſo eſcape the Juſtice of Man, that in this World brings impiration of Name, and untimely End ; and the Juſtice of God in the other World, that will bring Eternal Deſtruction both of Body and Soul.

Oh that they would hereunto ſay Amen, and do accordingly

And as to others that are not openly profeſſed Thieves, but private ones, ſuch as Servants that wrong their Maſters, and the like, perhaps a word of Advice may reach them ; and I hope it may.

Be adviſed and refrain : For

You are in the Devil's Road, he never brought any to that height of Impiety they are at, at once ; but by degrees : It

is an old saying, and very true, *first begin to steal a Penny, then afterwards a Pound.* Should he tempt them to commit the greatest Crimes, before they were fitted for it first by the smaller, I believe many would resist, & not perform them.

Also I believe you would think it hard if God should send you such purloining Servants; which if he does, he is very Just in it.

Neither let the thoughts of privacy encourage you to it; many of you, it may be, for all the World would not be known; let these Considerations move you who stand upon your Reputation, to forbear.

First, Though you think you are private, how do you know you are not mistaken, the smallest Chink, or one unadvised word you have let drop and have forgot, or an hundred things more may discover you, and then perhaps for a small trifle, you fall into that disgrace with your Parents or Friends, that your whole Fortune is ruin'd.

Secondly, I believe the Devil is most apt to discover those that stand most on Reputation, that so through shame they may make away themselves, or commit other wickedness.

But above all, forbear out of a due sense of the Wrath of God against you, both in this Life and the World to come; for though you escape the Eye of Man, you cannot escape his All-seeing Eye; and be not deceived, for Thieves among other sinners, shall not inherit the Kingdom of God.

Lastly, To all Murderers, Lyars, and all that are addicted to Envy, Hatred, Strife, Covetousness, or the like; for I must be large: Therefore I will conclude with a Word of Exhortation to all in general.

You ought all of you to put away these sins, and be sorry for the same; and I speak it for your comfort, God will freely forgive you, though your sins are as Scarlet, he will make them whiter than Snow, through the most precious Blood of our Lord and Saviour Jesus Christ. And be renewed in your Minds, resolving never to do the like again; for to be sorry for Sin only, is but the one half of Repentance.

Now this being a Work that some may not understand to go about rightly, and so after some small endeavours in a wrong way, some may let it fall again, I will give you some small direction therefore that you may go through with it; and

Therefore, First, Descend down into your self, seriously reflect upon your course of Life, and examine it by the Law and Word of God, if it be not the High-way to Hell, if you do not Repent. Labour I say, first to see your sins; for if you do not see them, it will be but to little purpose.

This is the first Step, and a good Step

Secondly, From the consideration of the displeasure of God against it: Labour to be sorry for it, you may find matter enough of Sorrow too, if you diligently search God's Word for it.

Thirdly, Confess your Sins to God, though he knew them well enough; and be as particular in your Confession as you can: It is of great use and benefit.

Fourthly, So much of it as hath been against Man, make what satisfaction for it you can. These two last will give you great Ease of Mind, and Peace of Conscience.

Fifthly, Forgive freely all Injuries others have done unto you; and be in perfect Love and Charity with all Men: For if you forgive not Men their Trespases, how can you expect God should forgive you?

Sixthly, Resolve by the Grace of God never to do the same again, without which all the former is not worth one Farthing, being but half Repentance.

Having brought your self thus far, now you are prepared for the pardon of your sins: To get which, observe my further direction.

Seventhly, Approach to the Lords Table; for in this State you are thoroughly fitted for it, and there receive the Body and Blood of our dear Lord and Redeemer, though under the Elements of Bread and Wine; and receiving it thus fixed, you shall with it most assuredly receive a free Pardon for all your sins, for his most precious Blood sake, and be at perfect Peace of Conscience. and have great Joy in the Holy Ghost.

Now are you a Christian indeed, & never till now; any thing less than this does but barely bear the name of a Christian.

By partaking of this blessed Sacrament thus, you shall be united unto Christ, Christ shall dwell in you, and you in him; it entitles you to be a Son of God, a Member of Christ, and to an Inheritance in the Kingdom of Heaven.

Stop not here neither, but make a thorow work of it; And therefore,

In the eight place, Receive this free Grace and Mercy and

from sin being thus dead to sin, rise to Righteousness and Holiness: put those Holy Resolutions you had before you commended, into practice, you ought now to produce good Works as meritorious, that so you may have Reward, but out of a Love and Gratitude to God, that hath so freely pardoned for his Son Jesus Christ his sake. Let good Works, I say, flow from you as a Stream of Love to God again, for his sake have I shewn to you.

Ninthly, Daily pray for Grace to stand and persevere in this Estate, and continue in Love and Charity with all. Be Charitable to the Poor, freely forgive all Injuries, and to nobody any, and assure your selves, if you sincerely desire it, he will give it you, though he may deny you temporal things because of his infinite Wisdom he may not see it good for you, but Grace he will never deny you, if really desired.

Tenthly, As when a Man is done, we are still subject to temptation, and may sin through the same, though not as before we were, and wickedly; therefore receive your Repentance and Pardon so often as the Blessed Sacrament shall be administered; after the same, strive to keep your selves for the time to come to persevere unto your Lives end; and at your Lives end shall not fail to receive the Crown of Life that is laid out for all those that sincerely love the Lord Jesus Christ, and are obedient to him; you shall not miss of Salvation by his precious Blood: To which Salvation, the Lord grant that you all come for his Son Jesus Christ his sake: To whom with the Father and the Holy Ghost, be all Honour and Glory for ever.

And now, my Brethren, is not such a State as this, than to be Drunk, to Whore, to Steal, to Swear, &c.

And so to Roar and Cry to all Eternity with the damned there to dwell in Everlasting Pain and Torment, prepared for you, and the Devil and his Angels.

Consider what hath been said, and the Lord add his Blessing to it; where I conclude, having been briefer than I thought to have been; because I should else have out of Sheet of Paper. I do design further to excite you and others, (that it may be, may not be so debauch) to the Obedience of Holy and Religious Duties, as our keeping the Sabbath, our Duties of Prayer, Praise, Faith, Charity, Lord's Supper, &c. and therein I will use great Brethren. In the mean time Farewel.



